The Inquirer

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THE WORLD OVER

NEWS OF THE CANADIAN CHURCHES

By A. Phillip Hewett

THE year 1959 was a good one for Unitarianism in Canada, tempered only by the loss of two of the country's leading ministers. There are now twenty-six Unitarian churches and fellowships meeting regularly, besides the rural Icelandic churches in Manitoba and several unorganised groups. This is still a very small number in a nation of seventeen million people, but it represents a considerable improvement over the position a few years ago.

Much controversy was aroused recently by a sermon delivered in Toronto by a minister of the United Church of Canada, denouncing Unitarianism in vigorous terms. It was followed by a lengthy correspondence in the local press. The critic's main contentions were that Unitarians attacked certain features of the educational system, including the use of Bible readings and the Lord's Prayer in schools, and secondly that many of their ministers were "imported", but felt no qualms about speaking out on public issues in Canada.

Both these points are factually correct. In recent months Unitarians in Manitoba, Alberta and British Columbia have all submitted briefs to Royal Commissions on education sitting in those provinces, opposing both the intrusion of sectarian religion into publicly-supported schools and support from public funds for denominational schools. There is an obvious injustice in the observance of distinctively Christian practices in schools where sometimes a majority of the children are from non-Christian homes. Particularly is this so in the larger cities, with their concentrations of Jewish population.

Of the seven ministers at present serving churches in Canada, only three are Canadian-born. In metropolitan Toronto both suburban churches are served by American ministers: the Rev. William Jenkins, who left the central church a few months ago, is also an American, and so too is his successor, the Rev. John Morgan. The odds are against either of the present vacancies, at Montreal and Hamilton, being filled by Canadians, for this would mean either accepting a minister direct from another denomination or else drawing upon the handful of Canadian ministers at present serving churches in the United States.

It was therefore easy for a Toronto-based attack on Unitarianism to raise the cry of "outside interference". But the tone of the criticism, playing upon Canadian sensitivities about undue pressures from south of the border, was strongly resented by many non-Unitarians. The fact that it was made at all is indicative of the growing influence of Unitarians in public life.

Another area in which Unitarians have been active is that of nuclear disarmament. All the churches have taken some action in this connection. Perhaps the most significant has been in Montreal, where the two churches formed the Schweitzer Group as a continuing organisation for discussion and action. It has heard an imposing list of speakers in recent months, including the Russian Ambassador to Canada. The social action group of the Don Heights, Ontario congregation (placed in the U.S.A. by a recent contributor to the *Inquirer* !) has published a pamphlet entitled "Tomorrow may be Never". In several cities action has been co-ordinated with other groups sharing the same interests, and petitions and resolutions sent to the government. The recent trends in Canadian official policy seem to reflect in some measure the effect of cumulative efforts in this direction from many quarters.

Meanwhile the churches are facing the problems of growth. Toronto, Ottawa and Vancouver are all holding two identical services on Sunday mornings, with concurrent sessions of Sunday School, and Edmonton is planning to follow suit in the near future. In October the Vancouver congregation celebrated its fiftieth anniversary with a fund-raising drive for a new and more adequate building, and raised $70,000 in promises, to be paid off in weekly instalments over the next three years. Much of the growth of interest in Unitarianism can be attributed in the first instance to the distinctive approach to religious education for children, which is attracting many young parents. An illustrated article on the Sunday school in Toronto appeared a few months ago in a nationally-circulating magazine.

Religious liberalism seems to be declining in Canadian churches generally, leaving Unitarians with a clear-cut alternative to what is offered elsewhere. Their future thereby seems assured.

LIBERAL CHRISTIANS IN SWITZERLAND

By A. B. Downing

IN a recent issue "Le Protestant", a monthly paper published in Geneva and representing the liberal Christian point of view, summarises the position of religious liberals in French-speaking Switzerland.

Up to 1955 one of the ministerial posts in the parish of St. Pierre-Fusterie in Geneva was occupied by a clergyman of known liberal views. In that year the post was abolished but a few months later, when another post for a minister became vacant, various pressures were applied to ensure that a liberal candidate should not be considered. The position had now arisen that no liberal minister occupied any important pulpit in the city of Geneva. Consequently a considerable number of citizens on the electoral roll of the parish of St. Pierre-Fusterie organised a petition, the result of which was the formation of an "Association" for the foundation of an "open" national Protestant church in the parish.

The success of this initiative for an "open" church was immediate. The liberal Christians in the parish made an appeal to Dr. Henry Babel, a well-known liberal, to become their minister. The Church authorities, however, only allowed him to conduct services in the church of the parish late on Sunday evenings at 8.30 p.m. and on condition that a special rent be charged for the use of the building. For Sunday School instruction, too, the liberal body of worshippers organised in the "Association" had similarly to pay a rent for the use of the church premises.

Here in England such conditions may seem fair enough, since we are accustomed to the idea of independent congregations paying their own way, but in Switzerland every person has some right to the worship of his choice—though the choice is probably more limited than here—and the worship allowed for is made possible through Church-State arrangements which do not obtain in England. Thus the "Association" in the parish of St. Pierre in Geneva was much more of a novel enterprise than it would be here and had to contend with State-supported procedures with regard to religious worship which are totally absent in this country.

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The late Sunday evening services conducted by Dr. Babel, a very well-known liberal Christian scholar and minister, have been extremely well attended. They have in fact inspired widespread interest and goodwill. Despite the obvious fact that a large number of citizens on the electoral roll of the parish supported him, he has never yet been invited to conduct worship at one of the "official" services in the parish church.

This situation has naturally caused much concern to liberal Christians elsewhere, in France particularly where ministers of liberal tendency are far from being ostracised in this way. In the "cathedral" church of Portestantism in Paris, for example (the famous Oratoire du Louvre), the pulpit staff has for a long time included liberals. In Germany, Switzerland, too, liberal Protestant ministers may be appointed to parishes and pulpits much more easily than is apparently the case in Geneva. "Le Protestant" points out that the position is all the more paradoxical because the constitution of the Geneva Protestant Church is itself "liberal" in spirit, stipulating even that the Bible must be studied in the light of the Christian conscience and modern knowledge.

The independent movement in the parish of St. Pierre, however, is beginning to have some effect. Not only is the movement a strong one, but more and more people are having their eyes opened to the need for vigilance if the liberal Christian voice is not to be silenced in the city of Geneva at a time when the Christian religion is facing so many problems, among which our contemporary singles out apathy and ignorance for special mention.

In a previous issue of "Le Protestant" Dr. Babel drew attention to a novel tendency in some of the Protestant churches in Geneva to read the Apostles' Creed. He denounces this practice vigorously, for the Constitution stipulates that the national Protestant Church should impose no confession of faith. On the contrary, it expressly seeks to unite Protestants in the Geneva Canton in "a spirit of justice and brotherhood".

All these troubles, it would seem, are but signs of the times. With public indifference to religion on the one hand, there are two opposing tendencies on the other. One is the liberal tendency, represented by Dr. Babel and his supporters, who are keenly aware that Christianity must be expressed in terms relevant to modern needs and knowledge. The other is the authoritarian tendency which does not hesitate to go back to outworn creeds, even when the official constitution of their own Church expressly forbids them.

The November issue of "Le Protestant", incidentally, includes a fine salute to our own Editor, the Rev. E. G. Lee, on his twentieth anniversary with *The Inquirer*.

TRIBUTE TO MARGARET BARR

By R. Bence

I HAVE only been in India for five years, teaching in Anglo-Indian schools, having always been in "civilised" and urban parts of India. But from the beginning I have known what indeed I learned before I came here that it is in the villages that the uplift of India must start. Yet most of the educated people of India drifted to the towns where unemployment among them was rife, while the villages, work in which they tended to despise, needed them desperately.

Thus I was most interested in the system of Basic Education initiated by Gandhi and tried to learn more of it. But I was unlucky. I seemed to meet only people who followed it because "the Government approves of it" or "we have to do it like this", with no enthusiasm and no real knowledge of the reasons behind what they were doing.

Then I read an article by the Rev. Margaret Barr on her Rural Centre at Kharang in the Khasi Hills and realised here was the real thing. I asked to be allowed to visit it and received a welcoming reply. I have been here now a fortnight, not nearly long enough to get right into the spirit of the thing, but long enough to get a general impression of the work being done.

Here is a real *rural* centre, training young villagers in brain and hand for work among their fellows, highly educated, some of them, carrying off most of the prizes in external examinations, yet all *wanting* to work in the villages.

Miss Barr is a keen educationalist imbued with a real enthusiasm for the work she is doing, having trained in Basic Education under Gandhi at Sevagram, after gaining academic honours in England. She lives with her scholars at their level, sleeping on a board bed in a house built Khasi style, always using stools, never a chair with a back or a rug on the floor, eating Khasi food and differentiating hardly at all from them.

In connection with the school, as readers of *The Inquirer* probably know, there is a weaving shed, a carpentry shed, where cane work is also done, and a simple knitting machine on which jerseys and cardigans are made cheaply enough to be bought by the villagers. If the regular rate for knitting were charged this, with weaving and possibly cane work would bring in a good profit. There are gardens where maize, millet, potatoes, sweet potatoes and other vegetables are grown. There is also an apiary for honey, cows for milk and hens for eggs. The children attend to all these themselves and correlate what they do with what they learn. Thus there is no stupid "looking down" on manual work. In fact they wear the village clothes in which they are wont to work.

Besides the school children, who number twenty, there is a clinic with a compounder in charge and three midwives, two being old girls of the school who have trained in the nearest town, Shillong.

All this is happening ten miles from the nearest "jeepable" road (as in official communications), twelve miles from a bus stop and sixteen miles from the nearest town and doctor. Miss Barr herself gets to the town twice a year for a few days and never goes further away except when she goes on furlough on an average at periods of six years.

This seems to me without exception the most worthwhile piece of work I have known for many years.

Let me conclude by saying that some of the members of the Centre are non-Christian and some are Christian and of the latter there are many sects, yet they all live and pray happily together. They have imbibed the Indian love of silence in prayer but what seems to me of infinite importance, learn good not evil of faiths other than their own, so, as they do not look down on manual labour, neither do they on other people's faiths, learning to love and serve the great God of Love.

Ilford.—It was quite a gala day on Sunday December 20th when the Mayor and Mayoress came to the morning service. There were 53 present, old and young. The Sunday School scholars were well to the fore and during the service collected from members of the congregation parcels of good things for the aged, not associated with the church, which they distributed on Monday morning after posing for a photograph outside the Chinese Hut they had built in connection with the Mayor's Refugee Fund for which they had also collected a substantial sum.

1960 COMMENTARY

By Tom Wardle

The world's consuming care

Will 1959 be remembered as the year that Mr. Khrushchev went to America ? or the year that man hit the moon with a projectile ? or the year that the Conservative Party won a British election three times in a row ?

No one can say it has been a dull year. There has been a great deal to get excited about and a great deal to declaim against, yet even the denunciatory thunderings from hustings and pulpit have had an undertone of thrill about them. There is passion abroad in the world again ; men are stirring from the numbing shock of the Second World War, they are beginning to take positions, to strike attitudes, to *believe* things again. I have often thought that James Lowell's hymn might have rung truer if it had gone, " once to every generation ", and I am not so sure that we are limited even to that extent in the grand epochal choices between the darkness and the light.

Slowly, depth is coming back into life.

Fly on, bright minutes

As 1960 opens we are presented with one of the paradoxes of passion. A film has been released which threatens to send a shudder of dread through the world ; and six men and women are in prison in Britain for seeking to organise a radical protest against the circumstances which provoke that dread.

" On the beach ", a film about the fate of the residuum of humanity left after a nuclear war, seems calculated to reactivate concern about the plight of the world in the H-bomb age. It will perhaps help to remind people that though the Heads of Powers are to meet in the Spring (if all goes well) work has still gone forward with the " readying " of nuclear missiles. British Thor rockets are now operational, which means that they are fitted with hydrogen warheads and can be fired within fifteen minutes of a joint order from Washington/London.

At the same time that this film could be made, by a Hollywood company, and shown in eighteen western cities *and* in Moscow, six somewhat timid people could be jailed in England for distributing leaflets calling for support in a plan to trespass peacefully on a rocket site.

(It should be said, in parenthesis, that though the Direct Action group intended to break the law by camping on the rocket site they did not intend to *undermine* the law since respect for law is one of their principles. As Thoreau and Gandhi said before them, civil disobedience does not destroy the law if the disobedient is prepared to accept the consequences of his act. To concur in one's own punishment after an act of law-breaking is to uphold the law. Hence the English trespassers do not wish to be released from prison under any expedient other than that of the changing of the law regarding the construction of missile bases.)

The legacy

I was tempted to stick to Thomas Hornblower Gill's verses for my subheadings, but to use " blest dower " for what we have inherited from 1959 seemed too much. I will settle for legacy, which can be both good and bad.

First, prosperity. It is expanding everywhere in the west, and promises in the east. It appears to have less to do with economic systems than with technique of production. Citizens of Springfield and Smolensk are better fed and clothed than ever, though some researchers do warn of the instability of an economy based on a plethora of consumer's goods.

The welfare of the under-privileged. World Refugee Year is proving an enormous success. The idea was suggested by one political party and enthusiastically supported by the others. There is a chance to extend this principle ; Russia has, I believe, suggested a World Medical Year.

More attention is being paid to the economic development of Asian and African lands. Foreign Aid programmes and War on Want movements now have widespread backing.

National independence for colonial territories, in spite of some Reports and some Commissions, is becoming a sacred cause. Tanganyika is to follow Ghana and Nigeria and the West Indies and Singapore along the road to emancipation. (Though how much has been said of the fact that Tanganyika is not ours anyway, but is United Nations Trust Territory ?)

Old people have been discovered. The needs of the mentally sick are being recognised. There are to be improvements in education.

International concord. There is to be a summit conference. We have an idea when, we know roughly where, we are still hazy about what for, though we do know why. There is a completely discreet relevance in F. L. Hosmer's hymn to all this summit psychology—" not always on the mout may we. . . ." A little nobler life in the paths of daily duty, as Hosmer sings, would help, or a bit of moving about in the foothills as Lord Attlee puts it.

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On the other side we leave 1959 with a bomb in the Sahara, the Chinese in Ladakh, and five rules for torture in Algeria. Ever since I read that Jean-Paul Sartre's article on the use of torture by French interrogators had been censored from the Paris newspapers, I began to despair of the Fifth Republic. But I never thought that they would make their torture " clean." Now comes a report by a Catholic priest-officer of a course on torture for officers in the French Army in Algeria ; and M. Alleg, the Frenchman whose book describing his own agony at the hands of compatriot interrogators (" La Question ") still lies in prison awaiting trial.

It is by comparison a minor thing perhaps, but in order to be a little more righteously indignant about this business ought we not ourselves to clear up the matter of telephone-tapping at home ?

The Cup of Life

A recent *Inquirer* correspondent referred to the oddity of fire in a cup, represented by the symbol of the Flaming Chalice. I imagine that most people will have assumed as I have that the emblem was symbolic of the Inner Light, " the light which lighteth every man, coming into the world." There was a reference to this doctrine as a Unitarian doctrine in the " Manual of Church Membership " issued some years ago, where the Inner Light was depicted by an antique oil lamp of eastern pattern.

This was obviously a receptacle for the flame, and nothing more. In the Flaming Chalice the object is clearly not just a receptacle but a cup. The American Unitarian Service Committee have been using the Flaming Chalice for some years as their badge, and doubtless they will have a clearer idea as to its origin than appears to be the case in Britain.

Fire is not symbolically regarded as a health-giving draught, but it may be a purificatory one, as for instance in the story of the seraph touching Isaiah's lips with a live coal.

Another, different, reference is in Schiller's " Hymn to Joy ":

Joy everlasting fostereth
The soul of all creation,
It is her secret ferment fires
The cup of life with flame.

Choirmasters, please note !

The new *Congregational Anthem Book* (Independent Press, 27/6) is really a bargain, for it contains 98 anthems more than half of which should be quite useful for Unitarian choirs. Edited by Dr. Eric H. Thiman, the selection includes anthems, some very easy and simple, some more difficult and elaborate, from the Tudor period to the present day, and some of the best examples of music of each period are chosen. Few if any of our present choirs would be able to afford a set of these books right now, but as the book is clearly printed in a very handy octavo size—the same size as *Songs of Praise* for instance—many choir members would probably like to have a copy of their own, and would not grudge the money for it. It should be noted that Bach's lovely tune best known as " Jesu, joy of man's desiring ", is given with the words that are much more suitable for Unitarian worship : " Gracious Lord of all our being." Also that among the anthem settings of the prayer-book canticles, the two vigorous settings of the *Te Deum* included are *Smart in F*, and *Stanford in B flat*, both of which are very easily adapted to sing to the version of the *Te Deum* in *Orders of Worship* and *Psalms and Canticles*. Harvest anthems include Elgar's fine "Fear not O Land", and among old favourites are Mendelssohn's "How lovely are the messengers", Goss's "O taste and see" and Hilton's (sometimes ascribed to Farrant) "Lord, for thy tender mercies' sake." John Ireland, Geoffrey Shaw, Walford Davies, Hylton Stewart and others, with Dr. Thiman himself, appear among the more modern composers. Choirmasters should possess this book even if their choirs cannot have a set.

A.W.V.

THE DREAM THAT CAME TRUE

By a Correspondent

WHEN, in early October, a young married couple, both school-teachers, put forward their plans for a communal Christmas at Lewisham church, the idea seemed a castle in the air with shakier foundations than most. A congregational social just before Christmas, a coffee party on Christmas Eve or a tea party for old people on Boxing Day—these were all very well. But to spend the whole of Christmas Day on the church premises, serving a full Christmas dinner, making the church our home for the day, and opening our doors to any who might care to come along—this was going a little too far. Surely Christmas, of all days in the year, should be the day for one's own fireside. Besides, it had never, to anyones knowledge, been done before. It was too ambitious a project for a small, weak church to undertake.

Nevertheless, there was something in this scheme which found a response in us. We felt, obscurely, that it was a challenge to us to "rise and act our creed", and that if we let slip this opportunity of doing so, we should be failing both ourselves and our cause. As for its never having been done before—that, for Unitarians, was an added reason for giving it a try.

Making a Special Christmas

So it was decided to make the leap in the dark. The idea was to approach not only members of our own and other Unitarian congregations, but anyone we heard of in the Lewisham district who might otherwise have to spend Christmas alone. As a start, letters were sent out to members of the congregation and anyone else who might be interested. The response was disappointing. Too many of our own people had already made other arrangements, and though all contributed generously either in kind or in money, the prospect of this new venture was clearly not tempting enough to induce them to change their plans. It was quite understandable. They knew what our church hall was like—and the scope of the cooking facilities. How could it be possible to generate the Christmas spirit in the impersonal atmosphere of a church hall, which, if not cold, was to say the least of it plain and bare?

David and Valerie Tarbuck were as much aware of this difficulty as anyone else. They had no intention of attempting to produce a merry Christmas under such conditions. But our church hall happens to possess a large alcove, which at ordinary times has no practical use at all; and in the alcove there is a coal stove. They saw that alcove carpeted with borrowed rugs, filled with settees and easy chairs, coffee tables and little lamps, and made gay with cushions and Christmas cards. Christmas is a festival of the home: therefore our church hall would for one day become a home. Nobody was to be doomed to spend Christmas Day perched on a hard chair and huddled close to a radiator.

The Guests

But there were people in the district—people who had never previously heard of the existence of the Unitarian Church—who were prepared to risk such a fate at Christmas time rather than have to spend the day alone, and gradually names began to trickle in. Friends and neighbours formed a resolute network of information, helped by a timely mention in the *Kentish Mercury* and the London *Evening Standard*. As the word went round, more people began to eye with interest and curiosity the church which was embarking on such a novel enterprise—an enterprise to which no strings were attached: no tickets, no theological affirmations, nothing to pay except what people chose to offer of their own accord. A furnishing firm let us have a perfectly good three-piece suite free of charge, a large department store lent us a full Father Christmas outfit, and a complete stranger to the church, moved by the memory of the many lonely Christmases he had spent himself, sent an anonymous donation of £5. As December wore on, the list of guests gradually lengthened, until Christmas Eve saw us putting up eight trestle tables in the hall and laying places for thirty-six.

We had the good fortune to number among our congregation a brother and sister in the catering business who were able to provide valuable advice—to tell us how to supplement our cooking facilities and how many people an average-sized turkey would feed. But there were many other problems to be solved—how to provide enough plates and cutlery, how to transport hot cupboards and furniture, how to ensure that guests arrived safely in spite of a skeleton public transport service—and, in our inexperience, we could never be sure that we had not overlooked some vital piece of planning whose omission would wreck the whole enterprise. Had it not been for the appearance of some willing helpers on Christmas Eve and the last-minute conscription of our much-loved former chairman, Philip Milton, to carve the pre-cooked turkeys, we should never have got through.

Candlelight

Suddenly it was Christmas morning, the great saucepans were bubbling away in the kitchen, and the first few timid guests were coming up the church path. We were all desperately trying to be in three places at once. But now, somehow, if hitches occurred, it no longer seemed to matter. The simple devotional prologue released the Christmas spirit which was to prevail for the rest of the day. The alcove was exactly as the Tarbucks had visualised it, with the addition of something which none of us had dared to foresee—the warm feeling of a hearth which had become a home and of a group of total strangers who, for one day in the year at least, had become one family.

Each of us who was there will have his own special stock of memories of that extraordinarily rich day—which, by the way, did not end till midnight. One memory which is particularly precious to many of us is that of the candlelight service, held as the day was drawing to its end. The little chapel—which in fact is no more than a large room—was filled with people to whom Unitarianism was barely a name, and many of them could not be called churchgoers at all. Yet never before in that chapel, and rarely anywhere else, have we experienced an atmosphere of such devotion. It may have been partly the candlelight, partly the lovely music of "The Messiah", partly the fervent "Amens" of the worshippers. But whatever it was, we felt that the Christmas spirit had lit a candle in all of us who were together on that day.

It will be a long time before that candle goes out. There will be many passers-by now, who, on their way down Lewisham High Street, will stop and peer through the railings at that undistinguished jumble of buildings which constitutes the Unitarian church and know that, whatever else it may be, it is a warm and friendly place that has a ready welcome for the lonely.

Padiham.—Sunday, December 20th: A Children's Christmas hour was enjoyed in the school during the afternoon, conducted by Mrs. F. Allred. In the evening the Chapel was decorated with Christmas Trees and candles were lit and the Candlelight Service held. Carols were sung by the Choir, Y.P.L. and congregation. The readings were given by members of the Y.P.L. and during the service a Communion Table runner presented by the family of the late Mrs. King, and a Bible presented by the family of the late Mrs. Dunleigh were accepted by the President, Miss A. Smith, and dedicated by the Minister, Rev. L. Hollowell. Both these ladies were life-long members of the Chapel.

THE WAR ON WANT

By Antony Steel

OF every hundred children born in Britain or the U.S.A., two do not live to see their first birthday. In India ten die before they are one year old, in Egypt fifteen, and in Bolivia thirty. The average American consumes 60 grams of animal protein a day; the Briton fifty, the citizen of the Belgian Congo five grams and the Indonesian four grams. The constant lack of food and the onslaught of disease and infection makes the majority of the peoples of the backward territories just incapable of hard work or prolonged concentration and so each generation is in its turn caught up in the vicious circle of undernourishment-weakness, lack of adequate work on the land to grow any surplus food for sale, or even enough for the immediate family of the cultivator—undernourishment and so on. The only way out of this is for outside help to be injected into the hopeless circle. In most cases this outside help can only come from the United Nations agencies. These agencies which do the most valuable work in the world usually have to plan world-wide programmes on a total annual budget which is far less than that of a medium sized English city.

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"War on Want" is a voluntary organisation concerned with educational and practical work on this terrible problem. Local branches have been formed in many districts and in universities and schools, and books and pamphlets published. Schemes are run whereby people contribute to the digging of wells in otherwise waterless Indian villages, the provision of help to refugees in the Algerian desert, to victims of typhoon disasters and other holocausts. Recently an orphanage "Yas Mina" has been opened in Tunis for the children of Algerians killed in the war there. Money and gifts are channelled to the various United Nations relief agencies for projects they have insufficient funds to be able to undertake, and all the time it is hoped to stimulate the political climate that will enable the Government to devote more to aid to the poorer areas of the world.

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"War on Want" has lately taken on its biggest job. The organisation of a vast exhibition at Central Hall, Westminster, which will place before the public the entire story of the battle against poverty and disease. It is hoped that the work of agencies and societies, at present just names or initials to most people, will be shown in terms of what it really means to people whose lives are made tolerable and hopeful for the first time. The exhibition will be opened on 16th January by Countess Mountbatten, the President of the exhibition, and will run until the 23rd January, excluding Sunday 17th.

Pavilions and stands have been taken by six United Nations agencies, by the governments of the U.S.A., France, and many of the African and Asian nations. The Anglican, Roman Catholic and Nonconformist missions, peace societies, overseas service units, learned societies, in fact all bodies interested in the newly emerging areas are represented.

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Business concerns such as Unilevers, Dexion and I.C.I. (to name just a few) whose activities contribute to the development of the territories they operate in are also exhibiting. A cinema will be running continuously and a series of meetings will be held in connection with the exhibition. Every evening and on some afternoons there will be either entertainment from the Afro-Asian world, or mass meetings addressed by expert speakers such as Father Huddleston, Philip Noel-Baker, Earl De La Warr, Chairman of the Royal Commonwealth Society, and Dr. Moulik of F.A.O.

All people who feel concern at the way the needs and problems of the majority of the world's peoples are edged out of political programmes in this country should support the exhibition, which it is hoped will help to bring the fact of the great gulf between the few in North West Europe, North America and Australasia and the rest of humanity into the conciousness of our countrymen.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Colleges

Sir: Only the Rev. Ronald McGraw would have the audacity to disturb the peace and good will of Christmas time by raising the problem of ministerial training!

Some years ago the Unitarian Young People's League was challenged to produce more candidates for the ministry. We have not yet reached our target, but at least it is interesting to note that all the full-time students in Unitarian College have "graduated" via the UYPL. And the League will continue to encourage its members to enter the ministry, but we too feel with Mr. McGraw, that a complete reassessment of our training facilities is long overdue. Good intentions, letters of appeal and benevolent speeches are not going to hide the fact that every muddled and befuddled attempt to solve the "Colleges Problem" is doomed to failure, until those in authority begin to see Manchester and Oxford, not as colleges in conflict, but as valuable assets in our fight to catch up with the Twentieth Century.

Every potential student for the ministry has to go through the embarrassment of repelling those would-be clerical advisers, whose only concern is that "my old college" should have one more excuse for tottering on its decadent path of enlightenment. Every potential student has to explain why he'd rather go to one than the other—as if he knew or cared. Every potential student has to risk offending half his friends because he decides to go to "the other place". Every

THE
WAR
ON
WANT
EXHIBITION

THINKING PEOPLE MUST SEE . .

A challenging exhibition. It will instruct and inspire. See the great work being done to end world poverty (one in three is always starving). This is the war that matters.

CENTRAL HALL
WESTMINSTER

Weekdays Jan. 16 to 23.
Open 10 a.m.-9 p.m.

Entry to Exhibition and Cinema
Adults [illegible]; Children [illegible]; O.A.P.'s [illegible]

Week's Souvenir Programme 1/-, post free from "War on Want", 9 Madeley Road, Ealing, W.5.

Special Events

Monday, January 18, 7.30 p.m. Public Rally. Speakers: Father Trevor Huddleston, Rt. Hon. Philip Noel-Baker, P.C., M.P., Nobel Prize, 1959, Mark Bonham Carter. Tickets free from [illegible] or "War on Want", or at the door. Collection

potential student knows that the decision he makes at the beginning may well affect his whole future career in the ministry.

There are a growing number of eager and sincere young men and women in the UYPL ready to give their lives in the service of God and man, but they are not prepared (and the League is not prepared to encourage them) to enter into a field which is dominated by acrimonious conflict between petty patriots—a field in which the slogan, " We agree to differ ", means no more than " I'm right and you're wrong, but let's cover up our differences with high hopes and meaningless humbug ".

Yours, Martin Davies.

General Secretary, Unitarian Young People's League.

Sir : It will be an unfortunate result of Mr. McGraw's letter if it arouses again the weary discussion about the foolishness of maintaining two Colleges for a number of students which could easily be accommodated in one. If people believe that we do they may quite naturally refuse to subscribe to either. To the best of my knowledge we do nothing of the sort. Manchester College, Oxford, costs the denomination nothing whatsoever. On the contrary it has been and is an asset the value of which it would be impossible to calculate.

If those " practical people " whose opinions and actions some wish to influence by this talk of maintaining two Colleges had the facts put before them, as they certainly should have, their reactions might be very different from what was expected by the sponsors of the idea of abolishing one. They might, as practical people, decide that the one to be kept would be the one which cost them nothing. Let us hope however that they would decide only that as one College cost them nothing they should be grateful to have it and leave it alone and get on with supporting the other. Neither Mr. McGraw nor his congregation need to spend anxious hours before they subscribe to Manchester lest some further appeal comes to them from Oxford and it is to be hoped that they and any who think like them will get on with it. No appeal is likely from Oxford and if one did come a congregation which preferred to support Manchester could simply " regret " or ignore it. For all that might be expected or given little discussion should be needed over a proposition to give to both.

If I may judge by my own feelings there are many whose sympathies lie with Oxford who would give gladly to Manchester since its need appears to be greatest, but they are alienated by this constant campaign for one College which always seems to be a veiled (Mr. McGraw's word) attack on Oxford which if it were to do any good elsewhere would mean taking over its assets by those who have done nothing whatever to create them.

As to whether it would be better if all our ministers were moulded in one College and what the best curriculum for them might be that is another question. A much more urgent one is where students are to be obtained and how the ministry might be made attractive enough to draw sufficient to make us glad we had two Colleges to accommodate them.

Belfast. Yours, A. L. Agnew.

" Saints or Magicians "

Sir : In the article entitled " Saints or Magicians, " in the issue of December 19th, the writer refers to the alleged liquefaction of the blood of St. Gennaro in the Cathedral of Naples, which she is apparently prepared to accept as a fact. According to my guide-book it now liquefies three times in the year : the first Saturday in May at Santa Chiara and in the Cathedral on September 19th and December 16th.

This is not the only case of the alleged liquefaction of the blood of a saint. In the small town of Ravello above Amalfi, where I was in November, I was shown the Chapel of St. Pantaleon in the Cathedral. Here the blood of the saint is said to liquefy on May 19th and August 27th. The handsome floor of the Chapel was given by an Englishman who was so impressed by the " miracle " of the liquefaction that he made the gift to the Cathedral. Such liquefaction may be very profitable to the Roman Church. What other cases of liquefaction there may be I cannot say. The most famous of all is that which is alleged to take place at Trier (Treves) in Germany. Here they claim to have a phial of the " Holy Blood "—the blood of Jesus. This is said to liquefy every fifty years. The year when it is alleged to occur is the occasion of pilgrimages in vast numbers to Trier.

One wonders whether the priests who perform these ceremonies of liquefying of blood really delude themselves into believing that a miracle does occur ; but what of the high dignitaries of the Roman Church who give them their support ? Can it be, as a good Quaker friend with whom I was discussing the matter suggested, that they wink at the fraud which is perpetrated on the principle that " the end justifies the means ", realising that the power and influence of the Church are greatly extended by such means ?

Dover Yours, Chas. W. Chiddy.

Peace Movement

Sir : In my opinion the letter in which Elspeth R. Vallance requests support for a Peace Movement is not a contribution to general disarmament. Let us face the fact that peace movements behind the backs of democratic governments in the throes of negotiation with expansionist totalitarian regimes militate against the interests of real peace.

Those of us who regard the summit conference as a necessary humbug welcome President Eisenhower's statement to the effect that peace is going to be achieved by people talking to people at ground level.

The Iron Curtain exists to prevent the free exchange of ideas and social intercourse, whereas we need the fresh tide of controversy ebbing and flowing across frontiers between ordinary people, rising above old nationalistic prejudices, creating the atmosphere for truth and liberty. Then we could have merciful surcease from " peace offensives ".

Edinburgh. Yours, T. G. M. Guise.

War on Want

Sir : The letter on this subject prompts me to ask a question that I have been wanting to ask for some time. I know of the " Save the Children Fund ", Oxford Committee for Famine Relief, Pestalozzi Village Schools, and now War on Want. There may well be others helping with the refugee problem. Each has its own administrative expenses and what we must ensure is that the smallest possible percentage of money subscribed is used for these costs and the maximum amount goes to solve the problem.

Is a multiplicity of organizations going to achieve this ?

London, S.E.9. Yours, L. J Shearring.

An Old Organ

Sir : The note on " History of an Organ " on the back page of your issue of 26th December with, incidentally, John Snetzler's name wrongly given as Schnezler, leads me to think your readers may be interested to know that an instrument by this organ builder exists in Hastings Unitarian Church, South Terrace. It was originally in

(continued on page [illegible])

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THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 10th, 1960

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
ABERYSTWYTH, New Street Meeting House, 11, Supply
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. E. [illegible]
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. C. S. Dence
BILLINGSHURST, Free Church, High Street, 11, Rev. F. Hankinson
BIRKENHEAD, Unitarian Church, [illegible] Road, 6.30 (January 17) Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. Joyce [illegible]
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 10.30, Rev. Arthur J. Long, 6.30, Rev. T. Sharples
BOLTON, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11 and 6.30, Rev. F. M. Hyde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. Roy Jones
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mrs. Inez Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Mr. Strachan, 6.30, Rev. E. H. Shaw
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
CREWE, Free Christian Church, Beech Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street 11 and 6.30, Mrs. M. R. Dicker
CROYDON, Free Christian Church, Friends Road, 11, Rev. J. P. Chalk
DENTON, Wilson Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. Basil Viney
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fisher
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitehead
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman [illegible]
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
DUNDEE, Unitarian Church, 53, Constitution Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. [illegible]
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John L. Brown
[illegible], [illegible] Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. [illegible]
GODALMING, Bacon Street, 3, Rev. John M. Quirk
GUILDFORD, Ward Street Church, 11.15, Rev. Dr. A. D. Belden
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
HALIFAX, Northgate End, 6.30, Rev. Frank Walker
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Douglas Hilton
HINCKLEY, Great Meeting, Bakers Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 6.30, Rev. J. [illegible]
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. Frank Walker
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Peers
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. B. L. Golland, 6.30, Rev. Ada Tonkin
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LEWES, Westgate Chapel, 11, Rev. John Kielty
[illegible], High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Pfeil
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Mathews
LIVERPOOL, Gateacre Chapel, 11, Rev. S. H. Howard, 6.30, Mr. G. Cross
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Pfeil
LIVERPOOL, Hope Street, 6.30, Rev. S. H. Howard
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. Storry
LONDON, Bell Street, Edgware Road, 6, Rev. Walter H. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Shaw
LONDON, Forest Gate, Upton Lane, 6.30, Rev. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. Treacher
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. F. Gorringe (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Herbert P. [illegible]
LONDON, Highgate Hill, Unitarian Church, 11, Mr. J. [illegible]
LONDON, Ilford High Road, 11, Rev. T. E. Dalton, 6.30, Mr. Kevin Hill
LONDON, Islington, Upper Street, 7, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. Sydney [illegible]
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. R. [illegible]
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. Dr. A. D. Belden
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter H. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church 6.30, Rev. A. Peacock
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. E. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
MANCHESTER, Cross Street Chapel, 10.45, Rev. B. L. Hopkin, 6.30, Rev. Elspeth Vallance
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. Waring
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. H. Beaumont
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin.
MANCHESTER, Stand Chapel, Whitefield (January 17) 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. David C. Doel
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 11, Rev. L. [illegible]
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Mr. T. Poole
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Supply
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. Dibble
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Mr. E. Hargreaves
RINGWOOD, Hants, The Meeting House, 6.30, Rev. Francis Terry
RIVINGTON CHAPEL, nr. Horwich, Lancs, 3, Rev. R. J. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Bark
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Rev. G. S. Whitby
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorrell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11, Rev. G. Stanley Whitby, 6.30, Mr. C. J. Bowling
SHREWSBURY, High Street, Unitarian, 11, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. Crawford
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mr. R. H. Corrick
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Rev. E. Wild
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
SUNDERLAND, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWANSEA, [illegible] Free Christian Meeting House, 11, Rev. L. Baker Short
SWINDON, [illegible] Hall Road, 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. P. Baron Morris
TORQUAY, Unity Church, Montpelier Road, 11, Rev. Charles Eaton
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30, first Sunday in the month
WALLASEY, Memorial Church, Manor Road, 11, Rev. Eric Shaw, 6.30, Supply
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, [illegible] Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45 and Styal 6.30, Rev. A. B. Downing
YORK, St. Saviourgate Chapel, 6.30, Mr. S. Taylor
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PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 112 [illegible] Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Manse Telephone LX [illegible]
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TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Blewett

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(continued from page 402)

Lewes Unitarian Chapel, Westgate. That Chapel has a history of over 300 years, and the organ is about 200 years old. The great manual of four stops and the one octave (G to G) pedals are apparently in original condition, but a quaint inadequate "Nag's Head" swell of two stops (both stopping at G below middle C) was added by J. Walker in 1837. The scale of all stops is only that of a small chamber organ. The case is charming, with English gold on the front pipes. The able organist is Miss Hilda Chapman.

St. Leonards-on-Sea.

Yours, Alfred R. Stock.

Birth

Maguire.—On December 22nd, 1959, at their home in West Vancouver, B.C., to Maureen and Leonard, a son, Peter, and brother for John, Richard and Bridget.

Death

ROSCOE.—On December 31st at Harrow, Anne, daughter of the late Richard Roscoe and Honora (née Worsley), aged 87.

Channing School Foundation Scholarship Examination

1960, for both boarders and day girls, will be held on February 9th-11th next. The scholarships are open to girls born between September 1st, 1946, and August 31st, 1949. Full particulars from the Bursar, Channing School, Highgate, London.

Change of Address

Dr. and Mrs. Jeremy Goring, 155, Hither Green Lane, Lewisham, London, S.E.13 (Telephone No. will be published when known).

Our Christmas Issues

Sir: May I express the gratitude of one Unitarian to our Editor and his contributors for the quality of the many Christmas articles in the recent *Inquirer* numbers. They have carried us far beyond the confines of the purely literal and historical approach to the Christmas legends, and given us the expanded vision of reality that comes through creative imagination, symbolism and poetry. As Mr. Lee wrote, "the ancient imagery is not far from the truths that pulsate in the depths of the human consciousness." Mr. Vallance and others developed the theme and conveyed truth in the language of the senses and also of the heart.

Letchworth.

J. E. Lindsay.

100 Try Boiled Rice and Curry

Over 100 people sat down in the canteen of Lowestoft Grammar School recently for a "banquet" of boiled rice and curry sauce.

It was a refugee banquet organised by Lowestoft Committee for World Refugee Year. Afterwards, the Rector of Lowestoft, the Rev. W. J. Westwood, said the meal had brought home to those present just what refugees had to exist on.

"This plateful before us", he said, "is not just something between a ham tea and fish and chips on the way home. It is someone's main meal each day".

"Austerity lunches" are now being held weekly in Tunbridge Wells and the idea is spreading. The difference between what diners pay and the cost of the frugal meal goes to refugee funds.

James Alfred Crowshaw

The sudden death of Mr. J. A. Crowshaw on December 14th has taken from Bank Street Chapel, Bury, a life-long member and a very loyal friend. It was only a few days before that he had been speaking at the Centenary Meeting of the North and East Lancashire Unitarian Mission, which he had served for many years as auditor. Brought up in the Weekday School and Sunday School, he served the Chapel in many capacities, notably in the past ten years, as Chapel Warden, the leading office in the church. His many years as Councillor and Alderman, culminating in his Mayoralty in 1948, formed only a part of the voluntary service which he gave to the town of Bury. But it was only those who knew him most intimately who could estimate him at his true worth, and who could know the full tragedy of his passing, which took him from a personal and exacting service, most lovingly and cheerfully given. The Memorial Service at the Chapel brought together a large concourse of people from many walks of life to honour a good citizen and a truly great-hearted man.

Mrs. Sylvia Davies

The passing of Mrs. Sylvia Davies on 6th December, at 37 years of age, after nearly five years of severe illness, has caused profound sorrow to all who knew her. In her struggle against ill health she always displayed high courage, and even when she was too weak to perform all her duties as wife and mother she sought to express her affection by numerous acts of kindness. Although so young she had been for many years a faithful member of the West Green Church Committee and also an official of the Church. She was also a most enthusiastic member of the Women's League and inspired others by means of her friendly nature and her cheerfulness. She was devoted to her family, and is deeply mourned by her husband and two children, her mother and sisters and brother.

Printed by [illegible] Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING CO., Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—[illegible] Saturday, January 9, 1960